

that any circumstances on earth, though ever so perfectly combined and adapted, would have produced in this man, if placed under their fullest influence from his childhood, any resemblance (unless perhaps the courage to enact a diminutive imitation in revenge and cruelty) of the formidable Roman.

It is needless to discuss whether a person who is practically evinced, at the age of maturity, to want the stamina of this character, can, by any process, acquire it. Indeed such a person cannot have sufficient force of *will* to make the complete experiment. If there were unconquerable *will* that would persist to seize all possible means, and apply them in order to attain, if I may so express it, this stronger mode of active existence, it would prove the possession already of a high degree of the character sought; and if there is not this *will*, how then is the supposed attainment possible?

Yet though it is improbable that a very irresolute man can ever become an habitually decisive one, it should be observed, that since there are *degrees* of this powerful quality, and since the essential principles of it, when partially existing in those degrees, cannot be supposed subject to definite and ultimate limitation, like the dimension of the bodily stature, it might be possible to apply a discipline which should advance a man from the lowest degree to the next, from that to the third, and how much further—it will be worth his trying, if his first successful experiments have not cost more in the efforts for making the attainment, than he judges likely to be repaid by any good he shall gain from its exercise. I have but a very imperfect conception of the discipline; but will suggest a hint or two.

In the first place, the indispensable necessity of a clear and comprehensive knowledge of the concerns before us, seems too obvious for remark; and yet no man has been sufficiently sensible of it till he has been placed in circumstances which forced him to act before he had time, or after he had made ineffectual efforts, to obtain the needful information and understanding. The pain of having brought things to an unfortunate issue, is hardly greater than that of proceeding in the conscious ignorance which continually threatens such an issue. While thus proceeding at hazard, under some compulsion which makes it impossible for him